IMPLEMENTATION OF THE INTEGRATION OF CHARACTER VALUES IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT MADRASAH ALIYAH

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Keywords	ABSTRACTS
Integration, Character, Islamic Religious Education.	**Background:** Character education plays a crucial role in shaping the moral foundation of a nation, influencing the quality of human resources. In the context of Islamic Religious Education (IRE), the integration of character values is essential to nurturing ethical behavior among students. **Purpose:** This research explores the implementation of character values integration into IRE at Madrasah Aliyah. **Method:** Employing a qualitative descriptive research methodology, this study identifies the collaborative efforts required from all components of the madrasa, including the principal, teachers, and educational staff, to successfully integrate character values into the learning process. **Result:** The findings indicate that the integration process requires comprehensive support from all stakeholders to ensure optimal internalization of character values. **Conclusion:** The study concludes that the integration of character education within IRE is most effective when supported by adequate facilities and institutional cooperation, leading to a more holistic development of students' character.

A. INTRODUCTION

The development of this technology also influences the development of children's character in the present and future. Therefore, education must also be able to stem and direct the millennial generation to be able to grow in accordance with the times and be able to become a strong generation with a character that is not far from the character of Indonesia itself.

To prepare the character of the nation's next generation to be strong, the government has formulated strengthening character education in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) making character education a national education platform to equip students as the golden generation in 2045 with the spirit of Pancasila and good character to face the dynamics of change in the future (Article 2). This presidential regulation is the initial basis for re-emphasizing character education as the main soul in the implementation of education in Indonesia.

The term character used specifically in the context of education only emerged at the end of the 18th century. Character terminology refers to a spiritualist idealist approach which is also known as normative educational theory, where the priority is transcendent values which are believed to be historical motivators and dynamists for both individual and national change. The term character comes from the Greek, charassein, which means to engrave. Forming a character is like carving on a gemstone or hard iron surface. From there, the definition of character developed, which is defined as a special sign or pattern of behavior.

Meanwhile, the term character literally comes from the Latin "Character", which means, among other things: character, character, psychological traits, manners, personality, or morals. Meanwhile, in terms of terms, Mochtar Buchori was quoted as saying (Kartika, 2021) explaining that character is defined as human nature in general, where humans have many characteristics that depend on factors in their own lives. Abdul Majid was quoted as saying (Hanafiah, 2022) explaining that character is a psychological trait, morals or manners that are characteristic of a person or group of people. Khan was quoted as saying (Arifudin, 2022) explaining that character can also be interpreted as attitude, character, morals, and a stable personality as a result of a progressive and dynamic consolidation process.

Meanwhile, in the Indonesian Dictionary quoted (Mayasari, 2023) the word 'character' is defined as character, mental qualities, morals or manners that differentiate a person from others, and character. Ki Hadjar Dewantara quotes (Sanulita, 2024) views character as character or manners. According to him, character is the unity of thought, feeling, and will or desire which then gives rise to energy.

From several definitions of character, it can be concluded briefly that character is a stable attitude, character, morals, personality as a result of a progressive and dynamic consolidation process; a person's natural nature in responding to situations morally; a person's character, character, morals or personality which is formed from the internalization of various virtues, which are believed and used as a basis for the way of looking, thinking, behaving and acting; the nature of the human soul, starting from wishful thinking to transforming into energy.

Referring to various understandings and definitions of education and character, it can simply be interpreted that character education is a conscious effort made by a person or group of people (educators) to internalize character values in another person

(students) as enlightenment so that students know, think and act morally in facing every situation. Many experts have expressed their opinions about character education, including Lickona who defines character education as a serious effort to help someone understand, care about and act based on ethical values. Character education according to Lickona contains three main elements, namely knowing goodness, loving goodness, and doing goodness (Lickona, 2012).

According to Khan in (B. Arifin, 2024) that character education is a process of activities carried out with all power and effort in a conscious and planned manner to direct students. Character education is also an activity process that leads to improving the quality of education and developing a harmonious mind that always teaches, guides, and develops every human being to have intellectual competence, character, and interesting skills. The character education values that can be internalized in this research are religious, nationalist, intelligent, responsible, disciplined, independent, honest, and wise, respectful, and polite, generous, helpful, cooperation, self-confident, hardworking, tough, creative, leadership, democratic, humble, tolerant, solidarity and caring.

The 2013 curriculum, as a reference for the learning process in educational units, needs to integrate Strengthening Character Education (PPK). This integration is not an additional or additional program, but rather a way of educating and learning for all educational actors in the education unit.

Strengthening Character Education (PPK) which is integrated with the curriculum is integrated with the school curriculum, adapted to the needs of the school and the surrounding culture, so that learning can run in accordance with the school culture. Apart from that, for it to be carried out well, it requires full assistance and support to provide good character strengthening. This support is obtained from the School, Parents and Community.

The aim of the Strengthening Character Education (PPK) program is to instill the values of national character formation massively and effectively through the implementation of the main values of the National Mental Revolution Movement (religious, nationalist, independent, mutual cooperation and integrity) which will become the focus of learning, habituation and civilisation, so that national character education can truly change the behavior, way of thinking and way of acting of the entire Indonesian nation to be better and with integrity.

Learning is a vehicle designed by educators consciously to achieve educational goals. Learning is realized in dynamic teaching-learning interactions and is directed towards achieving goals, namely optimal changes in student behavior and personality. The changes that occur in students are displayed in character, as behavior that is based on very noble life values (Kartika, 2023).

Each learning process involves certain subjects or themes that are being implemented, learning methods used by teachers, as well as classroom management. In the series of implementation of the teaching and learning process in the classroom, teachers can develop students' character. Teachers can choose parts of their subjects or lesson themes to integrate with student character development. The learning method chosen can also be a medium for character development (Arifudin, 2024). When managing a class, teachers can develop character through their actions and words during the learning process.

Madrasas, including Madrasah Aliyah (MA), as educational institutions under the Ministry of Religion, should be familiar and accustomed to implementing character education. The subjects at the madrasah have been integrated between religious studies (Qur'an hadith, moral aqidah, jurisprudence, history of Islamic culture) with general subjects. Character education is an effort to instill noble values in the climate of educational institutions, including madrasas, so that character, which is basically identity, the character that is inherent in a person, should be reflected in the life of the madrasah. Some of these values have essentially been internalized in several PAI lessons in madrasas. Values such as honesty, courtesy, critical thinking, and success are some examples of characters that should be implemented by madrasas.

Ahmad D. Marimba in (Kartika, 2020) explains that the ultimate goal of Islamic Religious Education is the formation of a Muslim personality. Meanwhile, Koesoema was quoted as saying (A. Arifin, 2024) explaining that the aim of character education in general is to grow an individual into a person who has moral integrity, not only as an individual, but at the same time being able to strive for a scope of life that helps each individual to live up to their moral integrity in the order of social life.

Zaim Al Mubarok in (Sappaile, 2024) explains that the character values contained in Islamic Religious Education (PAI) are religious, honest, polite, disciplined, responsible, love of knowledge, curious, self-confident, respect for diversity, obedient to social rules, healthy lifestyle, aware of rights and obligations, hard work, caring.

Character education can be integrated into learning in every subject, including through Islamic Religious Education subjects. Learning materials related to norms or values in each subject need to be developed, made explicit, and linked to the context of everyday life. In this way, learning character values is not only at the cognitive level, but touches on internalization and real practice in students' daily lives in society. The integration in question includes values in substance in all subjects and the implementation of learning activities that facilitate the practice of values in every learning activity inside and outside the classroom.

Anik Ghufron as quoted (Ramli, 2024) explains that integrating values into learning activities means including, combining and applying good and correct values in order to shape, nurture and develop students' personalities in accordance with the national personality/identity during the learning process. Meanwhile, Ramadanti was quoted as saying (Djafri, 2024) that the integration of values in education is a process of guidance through role models that is oriented towards instilling life values which include religious, ethical and aesthetic values and culture towards the formation of students who are spiritually intelligent, able to process their emotions, have noble character, have strong and complete personalities and are skilled in society and the state. The Ministry of National Education provides the understanding that religious or Islamic values are attitudes and behavior that are obedient in implementing the teachings of one's religion, upholding religious tolerance and getting along well with followers of other religions.

Integration Character education in the learning process can be carried out in the substance of the material, approaches, methods, and evaluation models developed. However, not all subject matter substances are suitable for all characters to be developed, it is necessary to select material and synchronize it with the characters to be developed. In principle, all subjects can be used as a tool to develop all students' characters, but so that there is no overlap and neglect of one of the characters to be

developed, it is necessary to map based on the character material to be developed. As in the Strengthening Character Education (PPK) guidebook, through harmonization of heart (ethics), feeling (aesthetic), thought (literacy) and sports (kinesthetic) with the support of public involvement and cooperation.

The reason for the need to build national character is that the existence of character in the nation is the foundation. A nation that has a strong character is able to make itself a dignified nation and respected by other nations. Therefore, becoming a nation with character is the desire of all of us.

Character education in the current context is very relevant to overcome the moral crisis that is currently hitting our country. This crisis includes, among other things, increasing promiscuity, increasing rates of violence against children and teenagers, crimes against friends, teenage theft, cheating habits, drug abuse, pornography has become a social problem to date that has not been completely resolved.

Demoralization occurs because the learning process tends to teach moral and character education limited to text and does not prepare students to respond and face contradictory life. Apart from that, religious education, which for decades has been considered an effective medium for internalizing noble character in students, is only optimal for teaching the basics of religion. In fact, he is increasingly losing his role as a medium that guides his students to understand and practice the teachings of their religion (Wibowo, 2012).

In the context of formal education in schools, one of the reasons could be that education in Indonesia focuses more on intellectual or cognitive development, while soft skills or non-academic aspects as the main element of moral education have not been paid attention to. In fact, the achievement of student learning outcomes cannot only be seen from the cognitive and psychomotor domains, as has been the case in our educational practice, but must also be seen from affective results.

Based on the reality as described, it is time for education based on hard skills to begin to be improved. In other words, apart from being based on hard skills. Learning must also be accompanied by a basis for developing soft skills. This is important in relation to the formation of the character of the nation's children so that apart from being able to compete, they are also ethical, moral, polite and interact with society.

B. METHOD

This study adopts a qualitative research approach, employing a descriptive analysis method to explore the integration of character values in Islamic Religious Education (IRE) at Madrasah Aliyah. Descriptive analysis was chosen to provide an in-depth examination of the phenomenon in its natural context, enabling a detailed understanding of the integration process and its effectiveness.

The data for this study were collected through a combination of primary and secondary data sources. Primary data were gathered through direct observation, structured interviews, and document analysis, while secondary data were obtained from relevant literature, including academic articles, books, and educational reports. The research subjects consisted of the principal, Islamic Religious Education teachers, and students from several private Madrasah Aliyah institutions. These participants were selected to provide comprehensive insights into the various perspectives on the integration of character values in the learning process.

In terms of data analysis, the study followed the approach outlined by Miles and Huberman (1994), which involves data collection, reduction, presentation, and conclusion drawing. The data were transcribed, coded, and interpreted to identify patterns and themes related to the integration of character values in IRE learning. Triangulation techniques were employed to validate the findings by cross-checking the data from multiple sources.

The qualitative approach was deemed appropriate for this study as it allowed for an in-depth exploration of the subjective experiences and practices of educators and students involved in the character education process. This methodology enabled the researchers to gain rich, contextual insights into the challenges and strategies associated with integrating character values into IRE at Madrasah Aliyah.

C. RESULT AND DISCUSSION
Character education in Islamic Religious Education learning.

Character education can be integrated into learning in every subject, including through Islamic Religious Education subjects. Learning materials related to norms or values in each subject need to be developed, made explicit, and linked to the context of everyday life. In this way, learning character values is not only at the cognitive level, but touches on internalization and real practice in students' daily lives in society. The integration in question includes values in substance in all subjects and the implementation of learning activities that facilitate the practice of values in every learning activity inside and outside the classroom.

Character is the basic value that builds a person's personality, formed both due to the influence of heredity and environmental influences, which differentiates him from other people, and is manifested in his attitudes and behavior in everyday life. Meanwhile, according to Ryan and Bohlin quoted (Rifky, 2024) the term character contains three main elements, namely knowing goodness, loving goodness, and doing goodness.

According to the National Education Department, quoted (Nuary, 2024) the types of character values that can be instilled in students in the classroom are as follows:
1. Character values in relation to God, for example religiousness and piety.
2. Character values in relation to oneself, for example honesty, responsibility, healthy living, discipline, hard work, self-confidence, entrepreneurial spirit.
3. Character values in relationships with others, for example being aware of the rights and obligations towards oneself and others, obeying social rules, respecting the work and achievements of others, and being polite.
4. Character values in relation to nationality, for example nationalists, respecting diversity.
5. Character values in relation to the environment, for example social and environmental care.

According to Ahmad Marimba in (Kartika, 2024), Islamic religious education is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic standards. Meanwhile, according to Zakiah Daradjat in (Sembiring, 2024), Islamic Religious Education is education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that after completing education they can understand, appreciate and practice the teachings of the Islamic religion which they believe in thoroughly, as well as making the

teachings of the Islamic religion a way of life for the safety and prosperity of life in this world and in the afterlife.

From the opinions above, it can be concluded that Islamic Religious Education is a process of physical and spiritual guidance that is based on Islamic teachings and is carried out with awareness of developing children's potential towards maximum development, so that a personality is formed that has Islamic values.

Abdul Majid and Dian Andayani quoted (Ningsih, 2024) explained that the steps for integrating character education can be carried out in the following steps:

1. Describe the basic competencies of each subject.
2. Identify aspects or character education materials that will be integrated into the subject.
3. Integrate character/value items into basic competencies (learning materials) that are deemed relevant or related.
4. Determine learning methods.
5. Determine learning evaluation.
6. Determine learning resources.

Integration of character education is the process of combining certain character values with another concept so that it becomes a coherent and inseparable whole or a process of unification until it becomes a complete and rounded whole.

Implementation of Character Education in Islamic Religious Education learning.

Character education and the instilling of nationalist values in schools or other educational institutions are less effective because students have not found role models. As a result, students are of the view that character education in the current era is just a discourse and does not need to be applied in everyday life and they feel they have been lied to by only listening to material about good character, honesty, and patriotism, but failing to find role models in real life. They only believe in a new understanding caused by globalization in all fields which is contrary to the moral values of Pancasila.

Therefore, it is necessary to establish a relationship between character education and Islamic religious education which can be seen from two sides, namely the material and the learning process. In terms of Islamic Religious Education material, the value of character education can be included.

According to Abdurrahman Saleh Abdullah quoted (Hoerudin, 2023), the methods used in Islamic education are as follows:

1. The method of educating by example.
   This method is very appropriate in teaching PAI, because moral development requires good examples or role models from the educators themselves. An educator must truly be a role model for his students as a good example for his students to emulate.
2. Method of educating with habituation.
   In developing a child's personality, it may be necessary to have habits and training that are suitable for his or her mental development. Because with this habit, you will gradually form a strong person in the practice of PAI.
3. Educate children with advice and punishment.
   Giving advice to students is very useful because it can minimize actions that deviate from religious norms. It can be compared to straightening someone's path

before they go astray. Then with the punishment method, in the practice of PAI, the punishment method can be carried out so that children do not do things that are not in accordance with PAI values.

The prophet's hadith related to the concept of character education is a hadith narrated by imam Bukhari-Muslim as follows which means: "Usamah bin Zaid ra. said: I heard the Messenger of God, peace be upon him, say: A person with knowledge will be brought before him on the Day of Resurrection, and all his stomach contents will come out, and he will spin around with it, like a camel spinning around its mooring. Then the inhabitants of hell were told to surround him while asking: What happened to you? He replied: "I used to tell people to do good, but I myself do not do it, and I prevent people from evil, but I myself do it". (Muttafaq Alaih)

In the hadith narrated by Bukhari-Muslim above, it is explained that building character based on example will reap goodness for oneself and others.

Implementation of character education in Islamic Religious Education learning. Meanwhile, in the learning process, teachers in teaching Islamic Religious Education to students include character education. In fact, teachers in implementing character education start from the time the teacher makes a learning plan.

Basically, character has the same essence and meaning as Islamic Religious Education. The aim is to shape the child's personality so that he becomes a good human being, a good member of society and a good citizen. So PAI contains character values in accordance with the essence of character education. Based on their characteristics, they both find common ground, namely that they both instill moral values and implement them.

Thus, Islamic Religious Education and character education have a common ground, namely that they both instill moral values and implement them in everyday life to give birth to a generation with strong personalities.

Which parties are involved in determining character values at Madrasah Aliyah.

Basically, all private Madrasah Aliyah which are the object of this research involve all madrasa components in determining character values, but those most involved in determining values are the madrasah head and teachers. The involvement of educational staff in determining character values is mostly just asking for opinions regarding the suitability of the character values that will be implemented in the madrasah concerned. At Madrasah Aliyah, the head of the madrasah mostly submits the grades that will be applied to PAI subjects to PAI teachers. The madrasa heads at several private Madrasah Aliyah have full trust in the competence of PAI teachers to determine character values that are suitable for the madrasah concerned. The head of Madrasah Aliyah gives more guidance to PAI teachers in determining grades in subjects. But even so, the biggest role in determining character values is still played by PAI teachers.

Determining the character values that will be integrated into learning at the madrasa must involve all components in the madrasa, including the madrasa head, teachers, and education staff. PAI teachers cannot be burdened with determining individual values without support from other teachers. Involvement of all madrasa components is necessary to obtain complete support from all existing stakeholders, so that internalization can run optimally.

How to integrate character values in lesson plans for PAI subjects at Madrasah Aliyah.

PAI teachers at several private Madrasah Aliyah integrate character values into the syllabus and Learning Implementation Plan (RPP) by sampling the character values in the syllabus from the Ministry of Religion. As outlined in the Character Education Master Design in (Ulfah, 2021), the process of integrating character education in schools is carried out through:

1. Learning activities in class
2. Introduction to the culture of the educational unit
3. Co-curricular activities
4. Extracurricular activities.

All existing basic competencies (KD) use the same character values. In all basic competencies (KD) in PAI subjects in all madrasas, 6 characters are included which are taken from the Ministry of Religion guidelines. All syllabus and lesson plans for PAI subjects at several private Madrasah Aliyah have been equipped with character values, except for the aqidah morals subject and the Qur'an Hadith subject. Values such as religiosity, honesty and independence are included in the syllabus and lesson plans for PAI subjects in all madrasas without distinguishing between one basic competency (KD) and another. All teachers believe that these six values must be internalized into all basic competencies (KD) in the PAI subject concerned, without the need to differentiate them.

D. CONCLUSION

The integration of character values into Islamic Religious Education (IRE) at Madrasah Aliyah is a critical process for fostering moral and ethical development among students. This study has demonstrated that the successful integration of character values requires the active involvement of all components within the madrasa, including the principal, teachers, and educational staff. The findings highlight that Islamic Religious Education teachers cannot carry the sole responsibility for determining character values without support from other educators. Effective integration is contingent upon the collaborative efforts of all stakeholders, which ensures that character values are internalized in a comprehensive manner.

The study concludes that the integration of character values within IRE can be effectively implemented when supported by sufficient infrastructure, strong leadership, and a coordinated approach involving both academic and non-academic staff. By aligning character education with the curriculum and reinforcing it through daily activities, schools can facilitate the internalization of character values beyond the cognitive level, allowing students to practice and embody these values in their everyday lives.

In summary, the integration of character values into IRE at Madrasah Aliyah contributes significantly to the development of students' moral character and prepares them for the challenges of the future. However, continued efforts are required to refine the implementation strategies, ensuring that character education remains an integral part of the learning process at all educational levels.

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